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"RATIONALIST."
WEEKLY

FILE NO. AUM/6/APP/86.
(ii) ARS/8/APP/85.

Dt. 20-8-1987

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FILE NO: AUM 6 APP 86-

FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

) Continuation from Vol. 15 No. 50.

Monday 19-9-1955

..... to be contd.

FILE NO: AUM 6 APP 86.

FILE NO: ARS 8 APP 85.

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"Hindu Law in Bharat"

M. N. SRINIVASAN, B.SC. HONS. LL.B.,
Advocate, Bangalore.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-50
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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VOL XV No. 50] Monday 19—9—1955 [PRICE 0—1—6.

THE QUICKEST ACCELERATION!

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MYSORE SANDAL SOAP

And The Thrill Of It !!!

GOVERNMENT SOAP FACTORY,

BANGALORE.

"Member I.S.T.M.A."

FACTS ABOUT ISLAM

(*Continued from previous issue.*)

THE BOOK: The Koran is probably the most often read book in the world, surely the most often memorized, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith. Its rhythms have been compared to the beat of drums, to the echoes of nature, and to the chants which are common in all early societies.

It is written in Arabic, and devout Moslems have often insisted that it must not be translated into any other language. One might expect that such a wish would have limited the spread of Islam. On the contrary, all over the world men have laboured to learn Arabic, not an easy language, just to be able to read their holy book and pray in the original.

The Koran was revealed to Mohammed between the years 610 and 632 in the cities of Mecca and Medina. Devoted scribes wrote it down on "scraps of paper, bark, and the white shoulder blades of animals." The early revelations were dazzling assurances that there was only one God, Merciful and compassionate: "He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise."

It was this message that inspired men to revolutionize their lives and their nations. In later years, when Islam began to penetrate large areas of Arabia and had acquired much power, the revelations dealt with the organization of society, its laws, procedures and problems.

The Christian or Jew who reads the Koran finds himself on familiar ground a good deal of the time. If the following random verses, chosen from hundreds like them, were suddenly read in a church or synagogue, the congregation might have trouble guessing where they came from.

"Cried one of the brothers, 'Slay not Joseph, but if ye must do something, throw him down to the bottom of the well; he will be picked up by a caravan of travellers.'"

"So also was Jonah among those sent by Us. When he ran away to the ship fully laden, he agreed to cast lots and was condemned. Then the big Fish did swallow him."

"Mary asked: 'How shall I have a son, seeing that no man has touched me and I am not unchaste?' The angel replied: 'So it will be. Thy Lord saith, 'This is easy for Me.' So she conceived him, and she retired with him to a remote place."

Many revered names from Christianity and Judaism appear in the Koran. For example, five of the important chapters are entitled Noah, Jonah, Joseph, Abraham, Mary. Lacking specific chapters of their own, but playing quite important roles are Jesus, Adam, David, Goliath, Job, Moses, Lot and Solomon.

Islam is partly founded on the words of four prophets who lived before Mohammed: Jesus, Noah, Abraham, Moses. The Koran does not acknowledge that Jesus was the Son of God and that He suffered death upon the Cross; if Jesus were acknowledged the child of God, Moslems believe it would compromise God's oneness, the belief which is the cornerstone of Islam. It would, moreover, be difficult thereafter to contend that Mohammed was the bearer of the final perfect revelation, as Moslems do.

The Koran is remarkably down to-earth in the discussion of the good life. In one memorable passage it directs: "When we deal with each other in transactions involving future obligations, reduce them to writing . . . and get two witnesses, so that if one of them errs the other can remind him. This is juster in

the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves."

It is this dedication to one God plus practical instruction that makes the Koran unique.

Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Koran.

THE TRADITIONS: In addition to the Koran, Islam relies upon "traditions"—what Mohammed said and did. These are largely affectionate camp fire gossip, the odds and ends that would be remembered after a great man had died.

About 200 years after Mohammed's death more than 600,000 separate anecdotes about him were current, and several great scholars undertook the job of checking them for historical validity. More than 597,000 were rejected. The remainder, called the Hadith, are accepted by all good Moslems.

Much of Islam's common sense comes from them. For example: "One dark night Mohammed had to escort his wife home from the mosque. On the way he saw two men giggling in the shadows, so he called them to him, lifted his wife's veil and said, 'See, it is my wife with whom I walk.' When the strangers protested that they trusted him, he said, 'I was not worried about your trust of me. I did not want your faith to be affected by your suspicions.'"

Once a Jew came to the prophet and protested that Mohammed's chief assistant had outraged Jews by claiming that Mohammed was more exalted than Moses. The prophet said to his assistant: "You should not have said this. The feelings of other people must be respected."

Also, some of the profoundest elements of Moslem faith and culture derive from these traditions. Every Moslem, in beginning a meal or entering upon any other task, repeats "In the name of God, Most Beneficent, Most Merciful." This is the opening verse of the Koran. Moslems greet each other with the traditional salutation, "Peace be on you!" The whole ritual of congregational prayer is taken from the traditions, including the well-known call to worship.

Some traditions influenced Western behaviour: "On one occasion Mohammed saw a donkey being branded on the face. When asked why this was being done, the heardsmen said, 'The Romans taught us this to prevent theft.' Mohammed reflected a moment and said, 'An animal's face is the most sensitive part of its body. If you must brand, then do it on the flanks, where the flesh is thicker.' And the custom spread."

As a successful general, Mohammed left many traditions regarding decent conduct in war: "Faithfully carry out all covenants and agreements. Avoid treachery and do not disfigure the enemy dead. Do not slay children, women, old men or persons dedicated to the service of religion. Do not destroy sacred objects, orchards or crops."

Mohammed was sceptical about miracles, and rebuked those who sought them. Nevertheless several have been ascribed to him. The famous story of Mohammad and the mountain, however, relates to a clownish fakir of that name who lived in Turkey centuries after the prophet. In a bit of horseplay he announced that, on the morrow, he would make the nearby mountain come to him. When the mountain declined, he shrugged his shoulders and said, "Well, I'll go to the mountain!"

(To be continued)

The Rationalist

SWAMI VIVEKANANDA

The story of Swami Vivekananda's visit to America and his first Address to the Parliament of world religions has become a legend. The following description of him in an American paper at the time will be read with interest:

"Swami Viveka Nanda, the Hindoo monk, who is to lecture at the Auditorium tonight, is one of the most eloquent men who have ever appeared on the religious or lecture platform in this country. His matchless oratory, deep penetration into things occult, his cleverness in debate, and great earnestness, captured the closest attention of the world's thinking men at the World's Fair Parliament of Religions, and the admiration of thousands of people who have since heard him during his lecture tour through many of the states of the Union.

In conversation he is a most pleasant gentleman; his choice of words are the gems of the English language, and his general bearing ranks him with the most cultured people of Western etiquette and custom. As a companion he is a most charming man, and as a conversationalist he is, perhaps, not surpassed in the drawing rooms of any city in the Western World. He speaks English not only distinctly, but fluently, and his ideas, as new as sparkling, drop from his tongue in a perfectly bewildering overflow of ornamental language.

Swami Vivekananda, by his inherited religion or early teachings, grew up in Brahmin, but becoming converted to the Hindoo religion he sacrificed his rank and became a Hindo priest, or as known in the country of oriental ideality, a sanyasi. He had always been a close student of the wonderful and mysterious works of nature as drawn from God's high conception, and with years spent as both a student and teacher in the higher colleges of that eastern country, he acquired a knowledge that has given him a world-wide reputation as one of the most thoughtful scholars of the age.

His wonderful first address before the members of the World's Fair Parliament stamped him at once as a leader in that great body of religious thinkers. During the session he was frequently heard in defence of his religion, and some of the most beautiful and philosophical gems that grace the English language rolled from his lips there in picturing the higher duties that man owed to man and to his Creator. He is an artist in thought, an idealist in belief, and a dramatist on the platform."

SRI G. R. JOSYER

The Government of India have appointed Sri G. R. Josyer, M.A. HONS., Director, International Academy of Sanskrit Research, Mysore, as a member of the Experts' Committee to evolve a common vocabulary in Social Sciences and General Administration.

BHARATARATNA SIR M. VISWESWARAYA

In response to a circular from the Director of Public Instruction, the staff and students of the Bharateeya Kanya Mahavidyalaya, assembled on the 15th instant and celebrated the 95th Birthday of Bharataratna Sir M. Visweswaraya. Srimati M. A. Yashodamma, B.A., spoke on the merits and life-work of Sir M. Visweswaraya, and held him up as an inspiration and example to patriots and nation-builders. Srimati K. S. Nagamani, B.Sc., read out messages issued in that connection by the Minister of Education, Sri A. G. Ramachandra Rao, B.A. B.L., and the Home Minister, Sri H. Siddaveerappa, B.A. B.L., Srimati B. S. Leelavathi, B.Sc., moved the following resolution, which was passed unanimously:

"The staff and students of the Bharateeya Kanya Mahavidyalaya, in meeting assembled on the occasion of the 95th Birthday of Sri Bharataratna Sir M. Visweswaraya, record their rejoicings on the occasion, and convey their respectful congratulations to the great old gentleman, and pray that he may continue to be the Grand Old Man of Mysore and of India till long after he completes his centenary."

MESSAGE of Sri A. G. Ramachandra Rao, Minister for Law and Education, on the occasion of the 95th Birthday of Dr. M. Visvesvaraya.

On 15-9-1955 Bharat Ratna Dr. M. Visveswaraya completes his 95th year. The day is of special significance for all, and, in particular, to the students in Mysore.

Dr. Visveswaraya has been held in high esteem by his great Indian contemporaries—Mahatma Gandhi, Quaide-Azam Jinnah, and illustrious Sir Sri Krishnaraja Wodiyar. His reputation among the great personalities outside India is unique.

The long and rich life of this venerable Engineer-Statesman, the architect of modern Mysore, is well-known. His simple and extremely well regulated life of utter devotion and disinterested service is our rare previlege to witness and enjoy.

Here is an inspiring "Karma Yogi" to see, to understand and to follow.

May the almighty bless him with robust health and vouchsafe his living presence and guidance to us for long!

The staff and students of every Educational Institution will gather together and celebrate his birthday in a befitting manner.

ಜನ್ಮದಿನೋತ್ಸವ ಗೌರವಾರ್ಪಣೆ

ಮೈಸೂರು ಗೃಹಸಚಿವರಾದ ಶ್ರೀಯುತ ಎಚ್. ಸಿದ್ಧವೀರಪ್ಪನವರು ಭಾರತರತ್ನ ಡಾ|| ಎಂ. ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ 95 ನೆಯ ಜನ್ಮದಿನೋತ್ಸವದಲ್ಲಿ ಗೌರವವನ್ನು ಅರ್ಪಿಸುತ್ತಾ ಈ ರೀತಿ ತಿಳಿಸಿದ್ದಾರೆ:

"ಪ್ರತಿವರ್ಷವೂ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಇತಿಹಾಸದಲ್ಲಿ ಸೆಪ್ಟೆಂಬರ್ 15 ನೆಯ ತಾರೀಖು ಹೆಮ್ಮೆಪಡತಕ್ಕ ಸುದಿನ. ಇದು ಭರತ ಖಂಡದ ಪ್ರಖ್ಯಾತ ಪುತ್ರರಾದ ಭಾರತರತ್ನ ಡಾ|| ಎಂ. ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು ಜನ್ಮತಾಳಿದ ಮಹಾದಿನ. ವೃದ್ಧಪಿತಾಮಹರಾದ ಇವರು ನಮ್ಮ ಸಮಸ್ತ ಕಾರ್ಯಾಚರಣೆಗೂ ಜೀವಸಿದ್ಧಿಯುಳ್ಳ ದೃಷ್ಟಾಂತವಾಗಿದ್ದಾರೆ; ಮಾರ್ಗದರ್ಶಿಗಳೂ ಆಗಿದ್ದಾರೆ.

ಭದ್ರಾವತಿಯಲ್ಲಿ ಕಬ್ಬಿಣದ ಮತ್ತು ಉಕ್ಕಿನ ಕಾರ್ಖಾನೆಯನ್ನು ಸ್ಥಾಪಿಸಿದ ಕಾಲದಿಂದಲೂ ಈ ಮಹನೀಯರಿಗೆ ಪ್ರತಿವರ್ಷವೂ ಅವರು ಹುಟ್ಟಿದ ದಿನ ಕುಸುಮಮಾಲೆಗಳನ್ನರ್ಪಿಸಿ, ಗೌರವವನ್ನು ಸಲ್ಲಿಸುವುದು ನಮಗೊಂದು ವಿಶೇಷ ಅವಕಾಶವಾಗಿರುತ್ತದೆ. ಈ ವರ್ಷ ಅವರು ಬೆಂಗಳೂರಿನಲ್ಲಿರುವುದು ನಮ್ಮ ಪುಣ್ಯ. ಸಾಮಾನ್ಯವಾಗಿ ಅವರು ಬೊಂಬಾಯಿಯಲ್ಲಿ ಇರುತ್ತಿದ್ದರು. ಭದ್ರಾವತಿಯ ಕಬ್ಬಿಣ ಮತ್ತು ಉಕ್ಕಿನ ಕಾರ್ಖಾನೆಯ ಅಡಳಿತ ವರ್ಗದವರ ಪರವಾಗಿಯೂ, ಕೆಲಸಗಾರರ ಪರವಾಗಿಯೂ ನನ್ನ ಹೃತ್ಪೂರ್ವಕವಾದ ಗೌರವ ಕಾಣಿಕೆಯನ್ನು ಈ ಶುಭ ದಿವಸ ನಾನು ಅರ್ಪಿಸುವುದಲ್ಲದೆ, ಪರಮಾತ್ಮನು ಅವರ ಮೇಲೆ ತನ್ನ ಅಮೂಲ್ಯವಾದ ಕೃಪಾಕಟಾಕ್ಷವನ್ನು ಬೀರಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಡಾ|| ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ಹೆಸರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಮನೆಮಾತಾಗಿರುತ್ತದೆ. ಯಾವೊಬ್ಬ ಬಾಲಕನೇ ಆಗಲಿ ಸರಿಸುಮಾರು ಬುದ್ಧಿಯ ಮಟ್ಟಕ್ಕೆ ಮೀರಿ ಚಟುವಟಿಕೆಯಾಗಿದ್ದರೆ, ಆತನಿಗೆ ಸಾಮಾನ್ಯವಾಗಿ ಡಾ|| ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ತಲೆ ಇದೆ ಎಂದು ಹೇಳುವುದು ವಾಡಿಕೆಯಾಗಿದೆ. ಈ ವರ್ಷ ನಮ್ಮ ರಾಷ್ಟ್ರಾಧ್ಯಕ್ಷರು ಅವರಿಗೆ "ಭಾರತರತ್ನ" ಎಂಬ ಅತ್ಯುನ್ನತ ಪ್ರಶಸ್ತಿಯನ್ನು ದಯಪಾಲಿಸಿರುವುದು ನಮ್ಮೆಲ್ಲರಿಗೂ ಆನಂದವನ್ನುಂಟುಮಾಡಿದೆ.

ಡಾ|| ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ಸ್ಫೂರ್ತಿದಾಯಕವಾದ ಸಂದೇಶ, "ದುಡಿಯಿರಿ, ದುಡಿಯಿರಿ ಮತ್ತೂ ದುಡಿಯಿರಿ" ಎಂಬುದು. ನಮ್ಮ ರಾಷ್ಟ್ರದ ಸಂಪದಭ್ಯುದಯವನ್ನು ಗಳಿಸಬೇಕಾದರೆ ಈ ದಿವ್ಯ ಸಂದೇಶವನ್ನು ನಮ್ಮೆಲ್ಲರ ಮನಸ್ಸಿನಲ್ಲಿಡಬೇಕು."

USING SOLAR ENERGY

To test new methods of obtaining solar energy and converting it into cheap electric power, Israel is building a new plant which scientists confidently believe will enable them to "plug into the sun" all the time it is shining.

For several hundred years science has dreamed of finding a perfect method of trapping the heat of the sun. At the sun's centre the temperature is calculated to be thirty million degrees. Its surface is practically cold by comparison—a mere 10,000 degrees Fahrenheit!

At present most of the countless millions of horsepower of pure energy rained on the earth from the sun, which is 93,000,000 miles away, is wasted. One day, say the scientists, the sun will regularly supply us with all the energy we need.

Its rays could drive every machine in the world, heat every building, light every house — and still leave a surplus of energy.

Says one expert: "Your house will then be warm in winter, thanks to conservation of the sun's rays, and cool in summer—comfortable all the year round, but without the dirt or cost of stoves, furnaces or expensive refrigerating apparatus."

Ensnaring the sun's rays and putting them to work, however, is a formidable task which may not be fully accomplished until long after the year 2000. But already "solar houses" have been built in various parts of the world. At one in Cambridge, Massachusetts, scientists have found a way to store energy from the sun in an enormous attic tank which holds 1,200 gallons of water.

How is it done? The sun's rays are ingeniously trapped by a huge black metal sheet, or plate installed on the roof and facing south, at an angle of 57 degrees. This plate has a number of copper tubes attached to it through which the sun-warmed water flows to the insulated tank.

The water is then circulated through a series of other pipes incorporated in room ceilings throughout the house which is thus comfortably warmed. It is claimed that the house can be kept at a temperature of 60 degrees Fahrenheit at all times.

Blonde, attractive Dr. Maria Telkes, a Hungarian scientist, who also lives in Massachusetts, set out in 1949 to prove that it is possible to live in a house without coal, gas, electricity or any other source of heat but the sun.

She built a modern-style cottage, but features that differed from the conventional home included a shed-like roof and a south wall consisting mainly of small windows.

She trapped the sun's rays by a device built in just above the windows, carrying them by a circulater to a series of "heat bins" in the cellar. These bins she filled with a cheap chemical. The incoming heat melted the chemical. And as it solidified again the obliging chemical gave off heat which was distributed by fans and ducts all over the house.

On the winter day she moved in, Dr. Telkes recorded these temperatures: outdoors, 49 degrees; indoors, 71 degrees.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya,
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The I. A. S. R.

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Director.

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1928-35 EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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"Member I.S.T.M.A."

FACTS ABOUT ISLAM

(*Continued from previous issue.*)

Throughout the traditions Mohammed appears as a saintly man, one whom devout people of all religions would have recognized immediately as deeply concerned about the nature of God. He preached that slaves should be set free, that fathers should not kill unwanted baby girls, that those oppressed by society inherit the earth, that peace is better than war, that justice prevails. There is much proof that Mohammed hoped for the day when all who shared a common belief in God would exist together in peace. It is well documented that, on one occasion, when a deputation of Christians visited him, he said, when time for prayers arrived, "Conduct your service here in the mosque. It is a place consecrated to God."

THE RELIGION: To be a Moslem, one must submit to five disciplines.

1. The Moslem must confess that "there is no god but God, and Mohammed is His prophet." This confession does not mean that Mohammed was God's *only* prophet. The Jewish prophets are included and the Christian prophet, Jesus, is given special reverence. What Moslems do contend is that Mohammed was "the seal of the prophet," who brought God's final message. His dispensation sums up and supersides all others.

2. The Moslem must observe ritual prayers five times daily—at dawn, at noon, in the afternoon, after sunset and at night, preferably in congregation. All visitors to Islam testify that one of the most extraordinary sights in world religion occurs when, in a dimly lit mosque, hundreds of men stand shoulder to shoulder, then bow and prostrate themselves as they face Mecca. It is in such prayer that the brotherhood of Islam is born.

3. The Moslem must contribute two and a half per cent of his gross wealth (not income) to charity every year. Like the Christian tithe, this has become a matter of individual conscience. The principle, however, is of great importance to Moslem nations, for it justifies modern taxes for social welfare.

4. The Moslem must fast during daylight hours for one lunar month each year, and it is amazing how many devout people do so. Just before dawn a man takes his last food, drinks his last cup of water. Throughout that entire day, no matter how exhausting the heat, the true Moslem refuses food or water. Then, at dusk, he breaks fast.

5. The Moslem, if physically and financially able, should during his lifetime make at least one pilgrimage to Mecca, after which he is entitled to call himself *haji*. This custom arose when most Moslems lived within a few miles of the holy city. It is preserved today when men must travel across continents.

No other religion in history spread so rapidly as Islam. By the time of Mohammed's death (A.D. 632) Islam controlled a great part of Arabia. Soon it triumphed in Syria, Persia, Egypt, the lower borders of present Russia and across North Africa to the gates of Spain. In the next century its progress was even more spectacular.

The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Koran is explicit in support of freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Mohammed constantly taught that Moslems should co-operate with the "people of the Book" (Jews and Christians).

True, there were often wars between Moslems and either Christians or Jews (sometimes because the older religions insisted on battle), and the Koran contains passages of primitive violence relating to these wars. But

testimony is over-whelming that "followers of the Book" were usually given decent treatment, sanctuary and freedom to worship as they wished.

IMPORTANT FACTS: Many Westerners, accustomed by their history books to believe that Moslems were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Moslem scholars in the fields of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Moslems returned to Europe with new ideas of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Moslem scholars, who perfected the writing of history and who brought to Europe much Greek learning.

Although Islam originated in Arabia, today only a small percentage (seven per cent) of the world's Moslems are Arabians, and less than a quarter (20 per cent) speak Arabic as their native language.

More than most religions, Islam preaches the brotherhood of all races, colours and nations within its fold. Mohammed himself probably had the same skin colouring as Jesus —a very sun-tanned white—but today his followers embrace all colours: black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey.

Islam permits no priesthood, and this religion, like Judaism, discourages portraiture. Mosques are decorated with geometrical patterns only. If this article were to be illustrated by a drawing intended to represent Mohammed, all copies of the magazine would be immediately confiscated in Moslem countries.

For long periods in history Moslem nations strayed far from the spirit of Mohammed. If one focuses only upon the worst Persian and Turkish caliphs, one can easily condemn Islam as a religion that failed. But one can find similar dark spots in the history of Christianity If one looks at the enormous good that Islam has achieved, however, one sees the permanent greatness of this religion.

I have been studying Islam for many years, and I cannot see any valid reason why this religion and others cannot co-operate. I know that some fanatic men in Islam preach *jihad* (holy war) against unbelievers and that they try to assassinate their own leaders to foment such war. But no sensible Moslem listens to them. They are today's equivalent of the hotheaded Christian knights who, who in the Middle Ages, vowed to exterminate all Moslems. Age cures such rashness.

Nor can I find any permanent reason why in the Middle East Arabs and Israelis should continue their temporary enmity. In the long sweep of history Moslems and Jews have co-operated in areas of mutual interest. True, there have been repeated troubles. But even under the worst caliphs, Jews held positions of influence and, in general, retained religious freedom within Moslem society. Today the State of Israel is an exasperation to Moslem's especially to Arabs, and a temptation to rash action; but once the immediate and pressing problems have been settled, Moslems and Jews should be expected again to exist in harmony—as they did for more than 1,300 years.

Of great importance to the world is the fact that Islam, as a religion, is unalterably opposed to Communism. Sometimes when living among moslems I feel that God is a much greater reality to them than He is to Christians. It is difficult to believe that Moslems would willingly surrender their faith for a Communism which denies His existence.

On the other hand, Islam as a society is in certain respects closer to communal life than it is to capitalism.

(*Continued on page 6.*)

The Rationalist

UNITY OF INDIAN CULTURE

Sardar K. M. Panikkar, in a recent address, laid stress on the basic unity of Indian culture. Looking at it from every point of view, he said, Indian culture would be considered as being based on Hindu religion and the different ethnic traditions of the people in the different parts of the country.

Undoubtedly culture included many things —it was a way of life, it was an approach to the major problems of life, it was an understanding of what was best for the human mind. Certain broad geographical areas had created certain ways of life and thought different from the rest of the world. Thus they had five groupings of civilisation—the European culture based on Christianity, the Islamic world extending upto Indonesia, the Chinese culture which had developed without a break in its tradition, the Soviet civilisation based on a completely new approach to the economic and social problems and not based on the old ideals of European thought and the Indian civilisation which had lived for over 5,000 years and was today as vigorous as it had ever been.

The apparent differences in the customs and practices of the various sections of the people of India was a thing that struck some foreign observers but equally discerning observers from the earliest times had recognised the unity of Indian life, Sardar Panikkar said. Even great Muslim scholars, who visited India, had come to the conclusion that the Indian civilisation was a single unit. Similarly, European scholars like Max Muller, were quite satisfied that Indian civilisation stood on a plane by itself. The fact that they had different languages did not mean that they had different cultures. Similarly, in regard to habits of food, clothing, etc., the variations were matters of external life.

In this context, Sardar Panikkar referred to the works of different poets in different languages and said that there was no difference in the approach of either Tulsidas or Kambar or any other person who had tried under inspiration, to interpret the *Ramayana* to the people. This was equally true of the *Bhagavatha.* Everything had a uniform degree of appeal to the people. "I have not found in my wanderings all over India that the *Bhagavat Gita* was less attractive to the people in Uttar Pradesh and more attractive to those in Madras", he said. Far from it, the inspiration which the people of the different areas drew from these texts was the same everywhere.

It used to be said, Sardar Panikkar continued, that the culture of Manipur, as represented by its dance, was of a distinctive type. Every part of India had its own form of dance. But he had not seen any material difference in the aesthetic values of the different types of dance. Therefore, he said, "the claim of each area having a separate culture and having separate manifestations of culture is, to my mind, not only ridiculous but entirely untenable". There was only one Indian culture and that they could see from Kashmir to Rameswaram and from Dwaraka to Puri. Wherever they went they could find that the motivations, the social forms, the relations between man and God and the way of dealing with specific problems and the artistic appreciation of values were all fundamentally the same and not different from each other.

Sirdar Panikkar then referred to the points made by the English writer, T. S. Eliot, in his book, regarding local culture and general

culture and said that while there was undoubtedly unity of Indian culture based on Hindu religious thought, there were various tributaries that joined it, some of which had come from outside. As a result, there had always been a fertilising force in their culture coming from different directions which different people had been able to make. He referred, in this connection, to the contribution made by Persia and Europe to the evolution of Indian culture and said that much of the modern reformation in Hinduism had come from contact with the West. Islam too had made its contribution to religious thought in India. The vision of 3,000 years ago had a validity today, not because of the fundamental truth which it incorporated but because it had been enriched by the experience of the people. Basically, looking at it from every point of view, Indian culture would only be considered as being based on Hindu religion and the different ethnic traditions of the people in different parts of the country.

As regards the "conception of change", Sardar Panikkar said that in a society which claimed to have *Sanathana Dharma* as its basis for action, it was customary for the people to believe that change meant degeneration but with the impact of the West they had come to regard any change in the existing order as necessary. The possibility of *dharma* degenerating and having to be reformed was one of the basic concepts of the *Gita*. The capacity to absorb new ideas and make them part of the Indian culture was one of the essential features of their life. He referred to the "continuity of Hindu mind", and said that this continuity of the mind kept the Indian culture united.

MARQUIS TURNS BENEDICTINE

The Marquis Melchior de Vogue, head of one of France's richest and most aristocratic families, and his wife, the Marchioness Genevieve, held their last family reunion in their chateau near Bourges, Central France.

At the beginning of this month, the Marchioness becomes a nun in a Paris convent and the Marquis goes to a monastery to join Benedictines, one of France's strictest Orders.

This is the fulfilment of a vow they made on their wedding day, 35 years ago, that they would both enter the Orders once their children were happily established.

And on August 26 their youngest son, 23-year-old Geoffroy de Vogue, was married.

To end their lives in the Orders in quiet "Christian perfection, separated in flesh but united in the same ideal" the Marquis and the Marchioness have had to obtain a special dispensation from the Pope.

They also give up a life of luxury for hardship. The Marquis, a director of the Suez Canal Company and many other big industrial concerns, is fabulously rich.

His fifteenth-century chateau and his fortune are now to be shared among four of his five children. For one of his sons, Aldebert, is already a monk.

In the Benedictine monastery of La-Pierre-qui-Vire, 500 miles south of Paris, the 63-year-old Marquis will become Father Melchior.

He will wear a brown home-spun robe, will have the top of his head shaven and will wake up at 3 a.m. every morning to attend Mass.

He will no longer wear his signet ring bearing the proud motto of his ancestors: My voice alone can terrorise lions.

In the Paris convent of the Assumption, the Marchioness will be known as Sister Genevieve. She will visit and comfort the sick and the poor.

Alone in the great Chateau de la Verrerie will remain the 83-year-old mother of the Marquis, before her marriage the Princess of Aremberg.

6½ YEARS' SUSPENSION

Qualms of conscience of two sweepers employed in the Central Railway at Nagpur, would not allow them to draw a subsistence allowance from "our poor country's state funds" just for sitting idle at home.

The sweepers, Mohanlal Nandlal and Bhaiyalal Munnalal, working at Ajni at the office of the District Medical Officer, who are under orders of suspension for the last six and half years, have appealed to the Railway Minister Sri Lal Bahadur Shastri "in the name of the God, our children and our aged parents", to give them work and not mere money. They pointed out to the Minister that to live on the Government money without doing any work amounted to a social crime "and for this sin we will have to see hell when we die."

They said their suspension dated back to 23rd Feb. 1949 and charge against them was that they used to clean the compound where Railway Workers Union's meetings used to be held and that they used to carry chairs and tables to the meeting place. Since then they are being paid a monthly subsistence allowance of Rs. 53 and have been deprived of their brooms!

Salary or no salary, these conscientious workers demand that their brooms be restored to them and they must not be denied the job of cleaning the face of the earth,—a job that nobody else would want to do!

They have also suggested that those officials who may be responsible for this remarkable red tapism in disposal of their cases, should be hawled up and made to taste the sorrows of suspension!

SRI G. R. JOSYER

Sri G. R. Josyer, has been invited to Delhi by wire to participate in a meeting of the Experts' Committee on Social Sciences and General Administration of the Educational Ministry from the 26th to 30th instant.

NEW NAME

1

"My wife is a remarkable cook," said the city man. "She's always trying out some new recipe. Yesterday she met a friend who had lived in the East and gave her a recipe for Chinese trifle. So she made it."

"What did it taste like?"

"Rice pudding!"

2

"Physical culture, Father, is perfectly lovely!" exclaimed an enthusiastic girl just home from college. "Look! To develop the arms I grasp this stick in both hands and move it slowly to and fro like this."

"Well, well," replied her father, admiringly, "what wasn't science discover next? Why, if that stick had bristles on the other end you'd be sweeping!"

(*Continued from page 5.*)

Thus, if nations of the West by unwise economic or political moves were to alienate the Moslem world or were to permit economic ruin there, I would expect much of Islam to embrace Communism while attempting secretly to hold on to God.

People of the West will meet numerous problems in the Moslem world. But many of them will be softened by a remark that Mohammed made to his followers: "You will find your most affectionate friends will be those who say, 'We are Christians.'"

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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MEN WITH QUEER MEMORY

Are you one of those lucky people with a good memory for dates, faces and places? Can you remember names quickly and accurately?

And have you ever wondered what it is that makes us remember?

These questions are suddenly topical following a statement by a United States scientist that in general our ability to remember is greater than it was before the war. For some unexplained reason, it seems, our memories are improving.

Most of us never pause to think what it is that makes us remember. When you see or hear anything, a message is flashed to your brain through 600,000,000 nerve cells and countless combinations of nerve fibres.

When the message is strong, or frequently repeated, the nerve cells learn to recognize it. That is memory.

Some men and women have marvellous memories. Take Leslie Welch, for example, the famous memory man of sport, who started when he was very young deliberately to cultivate his memory. To-day Leslie can answer accurately practically any question put to him about major international events and sporting functions in Britain.

His marvellous brain seems to house a kind of mental file in which he can promptly turn up facts and figures about any sporting event in any year you care to mention!

But like so many of the other great memory men who have astounded the world, he remembers most vividly only those things in which he is really interested.

Interest. There's one of the secrets of a good memory. You *must* be interested in a person, thing, place or event if you want to memorize it.

Veteran music-hall enthusiasts will recall Datas who, in addituon to giving dates and particulars of general interest, specialized in answering questions on racing and crime.

Not many people to-day have ever heard about an amazing boy named Christian Heinecker who died 230 years ago, on June 27th, 1725, shortly before his fifth birthday.

His memory was so fantastically retentive that before he was four he could answer almost any question on geography or history put to him. There is evidence that he could unhesitatingly recite most of the Bible by heart and could speek fluent Latin and French as well as his native German.

It was said that, had he lived, he would have become the most learned man the world had ever known. Unfortunately, his health was poor and his frail body could not keep pace with his wonderful brain. But during his brief life his fame spread all over Europe and he was summoned to the court of the King of Sweden where he made a great impression.

Rubenstein, the great pianist, had such a marvellous memory for music that he once told a friend: "If the finest works of the great composers were lost, I sincerely believe I could re-write them all with perfect accuracy!"

Some years before the war there was a good job going in the city of Breslau. A man was wanted to run a new one-man information bureau, and a condition of his engagement was that he should have a first-rate memory!

The man who landed the job wss Herr Helmut Ossig who later became known as The Living Encyclopædia. It was an appropriate nickname, for in a very short time Ossig had learnt 60,000 names and numbers in the Breslau telephone directory!

He also memorized 20,000 dates, countless road and rail distances from Breslau as well as the contents of every local timetable.

He had a photographic memory. So had the late Field Marshal Smuts, the renowned

South African statesman, who during his lifetime memorized the entire contents of his library of 5,000 books. He could always give the page number of any passage quoted.

Can you remember numbers? Not merely a few important 'phone numbers of relatives and friends, but groups of figures that have no special meaning or significance?

For instance, just try to memorize these: 883,726,941,738,992,437,675. Then repeat them both forwards and backwards without making a mistake. If you find it easy, you have a good memory for figures.

Now meet Mr. Conyers Smith, who lives in Yorkshire and has a phenomenal memory at sixty, especially for dates. Ask him a famous man's birthday and he'll give it at once, for he never seems to forget anything, once it has come to his notice.

Incidentally, Mr. Smith knows the registration numbers of cars owned by people for miles round the district in which he lives. It is even said that a policeman would find it quicker to consult him about the numbers before checking them from official records.

The immortal Mozart had an extraordinary memory. He arrived in Rome on April 11th, 1770, in Holy Week, and went to the Sistine Chapel where he heard a *Miserere* by Allegri.

The authorities had strictly forbidden anyone to take a copy of this music. But Mozart was so impressed by it that he brought every note away in his brain and wrote it out directly he reached home.

Two days later he went to the chapel with the score concealed in his hat to corret any mistakes he might have made. He had made none. He had memorised accurately every note of the nine-part piece of music.

Down in a west country village there once lived a clever old man who could remember the day of burial, age and full names of every man, woman and child who had died in the parish over a period of forty-five years. He could also repeat the names of the mourners at each funeral.

Dr. Moffatt, the famous African missionary and father-in-law of Dr. Livingstone, once preached a long sermon to a crowd of Negroes.

When he had finished he saw a number of them gather round a young native. He went to the group and found the native was preaching his sermon over again. Not only was he using the precise words, but he was imitating faithfully the mannerisms and gestures of the white preacher.

Before the war there was a Negro cloakroom attendant at an American hotel who had an amazing memory for faces.

During large parties he would take charge of the belongings of 300 guests and return them to their proper owners without the aid of checks or tickets. He relied solely on his memory and the hotel manager testified that he had never made a mistake.

When the actress Lillah McCarthy was ten, her father bribed her with a sovereign to learn the second book of Milton's "Paradise Lost." So rapidly did her wonderful memory perform this task that he offered her another sovereign if she memorized Shakespeare's "Romeo and Juliet." She did so and was word-perfect.

The editor of a London morning paper towards the end of the 18th century was known as "Memory" Woodfall. In those days the right of reporting Parliamentary debates was still in question and nobody was allowed to make a note in the House.

Woodfall, however, would return to his office and reproduce with remarkable accuracy verbatim some twenty speeches which he had memorized!

The Rationalist

HEART TROUBLE

The great American author, Upton Sinclair, has been all his life crusading against social injustice and disease. In his own way he has experimented in health matters. Below he narrates how a simple diet of rice cured his wife's heart-trouble: Most of the contageous diseases in the Western world have been conquered. In their places has come "heart trouble". Modern men and women lead strenuous lives. They battle for success, and when they have won it many hearts give out.

Modern men have to learn to live with their heart trouble, as our forefathers lived with their plagues.

I am going to tell a very personal story about it which has no excuse except that everybody knows somebody who has some sort of heart ailment. To make a new discovery about health, and fail to tell others about it, suggests a lack of responsibility to one's fellow man.

My wife has been my devoted helpmate for more than 40 years. She wore herself out keeping a social crusader out of trouble. At 71 her heart gave out. In the middle of the night I heard her moaning and ran to her room. She was in dreadful pain and could not get her breath. She would not tell me a doctor. There was hospital near. She would not let me do anything but pray for her. This I did. She tells me that this kept her alive.

That went on for a day and a second night. She could breathe while she sat up but she could not be down (we learned that her heart was enlarged and could not do its work). There was fluid in her lungs and when she lay prone it stifled her.

Most of my life I have been what is called a "health-crank." I have tried many experiments, and I read eagerly about new ideas and discoveries.

I had read of one called "the rice diet." A doctor friend of mine had tried it on a patient. I phoned for a plan and had my wife flown to his place. The doctor said he would try the experiment if I would take the responsibility —"or at any rate half of it."

I took it, and so for the past nine months this beloved wife has been existing on the strangest menu ever followed. I have her at home now, where I care for her.

Three times a day I put on the stove a double boiler. In it goes a half-cup of white rice and three cups of distilled water. When this has cooked for two hours I pour it on a platter and bring it to her. No butter, and above all no salt. Only a glass of citrus juice and some ripe fruit, with no sugar added, is allowed for variety.

I have cooked more than 900 pots of rice for my wife (it's easy in a double-boiler) and, incredible as it may seem, she has enjoyed these meals! She even calls for one early in the morning—whereas for all her previous life she would hear of nothing but a cup of hot coffee.

What has all this done to her? It has lifted her out of the grave. Every trace of the fluid is gone out of her lungs, and out of her ankles. Some colour has come back into her cheeks and she sleeps the night through without a break.

Previously, she could not stand for a minute without becoming dizzy, and several times she passed out completely, requiring an oxygen tank by her bed.

Now she does all her household tasks! She is also cheerful—except when the rice is not cooked enough! Her enlarged heart has been reduced to an ex-that which the doctor says is spectacular. But, most remarkable of all, the irregularity which doctors call "auricular fibillation," and which they said was incurable, has entirely disappeared! When the doctor first listened to her heart and no longer heard it, could not believe his ears, so he called for a cardiogram to see it with his eyes.

CO-OPERATION IN WILD LIFE

A flash of bright blue in the green depths of the pine woods caught the eye of Hilbert Siegler, wild life biologist. Then a second spot of blue stirred, as another jay sailed on silent wings to the same branch. The newcomer, holding a morsel of food in its beak, hopped closer to the first bird. Turning eagerly, the first jay lifted its crested head and accepted hungrily the gift its visitor poked down into its throat.

Siegler was astonished. In fledging season, young birds often continue to coax food from their parents even after they have grown up; in courting season, birds swains often bestow dainties upon the females they are wooing. but this wasn't the season for fledgings, nor was it courting time. This was the dead of winter.

Hastily the wild life expert raised his binoculars and got the answer. The recipient of the bounty was an adult jay, a grizzled veteran. The lower mandible of its beak had been broken off nearly at the base. It had no way to pick up food.

This impulse to share and co-operate is familiarly awakened in creatures of the wild by members of their immediate families. But here seemed to be something close to the human ideal of brotherhood.

Nature's creatures often exhibit impulses of self-assertion and competition. But all through life's vast range, these instincts are balanced by another kind of drive. Nature does not implant in her children just the single message: "Take care of yourself." Ancient and universal, there is a second injunction: "Get together." It is as vital as the breath of life.

Every creature has a need for companionship as biologically important as food and drink. Testing tadpoles, zoologists have found that even these humble creatures are so deeply influenced by social need that a solitary tadpole can regenerate an injured part of its body only slowly, but if it is given the dimly sensed comradeship of fellow tadpoles its healing powers speed up almost miraculously. Scientists have discovered that when mice are raised in contact with fellow mice they grow faster than mice reared on an identical diet in isolation.

Animals often develop teamwork into active patterns of partnership. R. M. Yerkes, an authority on apes, gave a chimpanzee a heavy box of fragrant delicacies with a complicated lid-fastener. Sniffing delightedly, the chimp tried to drag away the box so that he could work at leisure on the task of getting it open. It was too heavy, so he sought out another chimp, tapped him on the shoulder and gestured for help. Together, the two easily moved the box, worked jointly at opening it, and shared the feast.

A chimpanzee, given food when apes in adjoining cages were left unfed, has been seen to pass a share of his delicacies through the bars. Sharing sometimes extends to giving help. An ape with a splinter in his finger goes to another ape, and the "doctor" works as earnestly at the job as a human.

The coatis of Central and South America swing through the jungle treetops in bands, hunting for small prey. A favourite delicacy is the iguana, the big arboreal lizard. But an iguana would be a tough customer for a small coati to tackle up among the twig tips, so hunting coatis split into two groups. One band goes aloft and scares dozing iguanas out of the branches. As the lizards fall, they are grabbed and overpowered by a contingent of coatis deployed on the ground.

Eloquent of the bond of inner unity is the fishing art of temperate America's great white pelicans. The pelicans come swooping down and form a wide semicircle offshore. Then, as if at a signal, the birds start wading towards the shore. Shoulder to shoulder, beaks poised

The Rationalist

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My wife has been my devoted helpmate for more than 40 years. She wore herself out keeping a social crusader out of trouble. At 71 her heart gave out. In the middle of the night I heard her moaning and ran to her room. She was in dreadful pain and could not get her breath. She would not tell me a doctor. There was hospital near. She would not let me do anything but pray for her. This I did. She tells me that this kept her alive.

That went on for a day and a second night. She could breathe while she sat up but she could not be down (we learned that her heart was enlarged and could not do its work). There was fluid in her lungs and when she lay prone it stilled her.

Most of my life I have been what is called a "health-crank." I have tried many experiments, and I read eagerly about new ideas and discoveries.

I had read of one called "the rice diet." A doctor friend of mine had tried it on a patient. I phoned for a plan and had my wife flown to his place. The doctor said he would try the experiment if I would take the responsibility —"or at any rate half of it."

I took it, and so for the past nine months this beloved wife has been existing on the strangest menu ever followed. I have her at home now, where I care for her.

Three times a day I put on the stove a double boiler. In it goes a half-cup of white rice and three cups of distilled water. When this has cooked for two hours I pour it on a platter and bring it to her. No butter, and above all no salt. Only a glass of citrus juice and some ripe fruit, with no sugar added, is allowed for variety.

I have cooked more than 900 pots of rice for my wife (it's easy in a double-boiler) and, incredible as it may seem, she has enjoyed these meals! She even calls for one early in the morning—whereas for all her previous life she would hear of nothing but a cup of hot coffee.

What has all this done to her? It has lifted her out of the grave. Every trace of the fluid is gone out of her lungs, and out of her ankles. Some colour has come back into her cheeks and she sleeps the night through without a break.

Previously, she could not stand for a minute without becoming dizzy, and several times she passed out completely, requiring an oxygen tank by her bed.

Now she does all her household tasks! She is also cheerful—except when the rice is not cooked enough! Her enlarged heart has been reduced to an ex-that which the doctor says is spectacular. But, most remarkable of all, the irregularity which doctors call "auricular fibillation," and which they said was incurable, has entirely disappeared! When the doctor first listened to her heart and no longer heard it, could not believe his ears, so he called for a cardiogram to see it with his eyes.

CO-OPERATION IN WILD LIFE

A flash of bright blue in the green depths of the pine woods caught the eye of Hilbert Siegler, wild life biologist. Then a second spot of blue stirred, as another jay sailed on silent wings to the same branch. The newcomer, holding a morsel of food in its beak, hopped closer to the first bird. Turning eagerly, the first jay lifted its crested head and accepted hungrily the gift its visitor poked down into its throat.

Siegler was astonished. In fledging season, young birds often continue to coax food from their parents even after they have grown up; in courting season, birds swains often bestow dainties upon the females they are wooing. but this wasn't the season for fledgings, nor was it courting time. This was the dead of winter.

Hastily the wild life expert raised his binoculars and got the answer. The recipient of the bounty was an adult jay, a grizzled veteran. The lower mandible of its beak had been broken off nearly at the base. It had no way to pick up food.

This impulse to share and co-operate is familiarly awakened in creatures of the wild by members of their immediate families. But here seemed to be something close to the human ideal of brotherhood.

Nature's creatures often exhibit impulses of self-assertion and competition. But all through life's vast range, these instincts are balanced by another kind of drive. Nature does not implant in her children just the single message: "Take care of yourself." Ancient and universal, there is a second injunction: "Get together." It is as vital as the breath of life.

Every creature has a need for companionship as biologically important as food and drink. Testing tadpoles, zoologists have found that even these humble creatures are so deeply influenced by social need that a solitary tadpole can regenerate an injured part of its body only slowly, but if it is given the dimly sensed comradeship of fellow tadpoles its healing powers speed up almost miraculously. Scientists have discovered that when mice are raised in contact with fellow mice they grow faster than mice reared on an identical diet in isolation.

Animals often develop teamwork into active patterns of partnership. R. M. Yerkes, an authority on apes, gave a chimpanzee a heavy box of fragrant delicacies with a complicated lid-fastener. Sniffing delightedly, the chimp tried to drag away the box so that he could work at leisure on the task of getting it open. It was too heavy, so he sought out another chimp, tapped him on the shoulder and gestured for help. Together, the two easily moved the box, worked jointly at opening it, and shared the feast.

A chimpanzee, given food when apes in adjoining cages were left unfed, has been seen to pass a share of his delicacies through the bars. Sharing sometimes extends to giving help. An ape with a splinter in his finger goes to another ape, and the "doctor" works as earnestly at the job as a human.

The coatis of Central and South America swing through the jungle treetops in bands, hunting for small prey. A favourite delicacy is the iguana, the big arboreal lizard. But an iguana would be a tough customer for a small coati to tackle up among the twig tips, so hunting coatis split into two groups. One band goes aloft and scares dozing iguanas out of the branches. As the lizards fall, they are grabbed and overpowered by a contingent of coatis deployed on the ground.

Eloquent of the bond of inner unity is the fishing art of temperate America's great white pelicans. The pelicans come swooping down and form a wide semicircle offshore. Then, as if at a signal, the birds start wading towards the shore. Shoulder to shoulder, beaks poised

just above the water, they advance as a living net. Now and again all the birds join in a tumultuous threshing of the water with their wings, scaring the fish into a smaller and smaller area near the shore. This co-ordinated drivecnds with a tightly penned haul of fish imprisoned in the shallows of the shore line. The birds fall to feasting on such a repast as no one of them could have secured alone.

Crows and ravens demonstrate the rewards of joining wits. Frances Pitt, Shropshire naturalist, and author of some 30 books on animals and birds, owned a raven pair, Ben and Joe, whose teamwork in dealing with visiting cats was characteristic. Ben would approach the cat from the front, parading nonchalantly close. Fascinated by what looked like an easy meal, the cat would fail to observe that Joe was mincing round to the rear. A moment later a black beak like a pair of steel pliers would close on the cat's tail. Meowing in rage, the cat would whirl round, to see Joe waddling away while Ben seized the tail now presented to him. On a good day Ben and Joe could make a cat turn circles like a frantic top.

I have seen a trio of crows play a team game of this sort so effectively with a great horned owl that the hulking assassin fell off a branch.

Small alliances among animals grow into the bigger ones. The spirit of the flock can result in such an amazing performance as this —reported by the great naturalist, Baron Georges Cuvier.

A pair of swallows had built their mud nest under the eaves. The naturalist, hoping to observe the fledging of babies, was watching one day when the nest was invaded and taken over by an interloping sparrow. The bullying sparrow sat defiant in the nest, thrusting its beak angrily out of the entrance hole, keeping the rightful owners at bay. Finally, the swallows flew off.

They returned with a swarming, chittering, aroused host of neighbouring swallows. With beakfuls of the wet mud they use for nest making, the birds converged on the invaded nest, deftly smearing, daubing. As they veered off, the watcher saw that the sparrow-held nest had been sealed tight shut. It had become its invader's tomb.

Baron Cuvier felt that he had had an extraordinary look into one of the fundamental meanings of life itself.

This innate urge can cut across even the lines of supposedly "incurable" enmities. In a series of dramatic demonstrations a Chinese biologist, Dr. L. S. Tsai, would put a cat and a rat in a cage adjacent to a food compartment which had a transparent shutter. This shutter could be opened by pressure on two buttons in the cage; but both had to be pressed simultaneously, one by each animal. Again and again, rats and cats learned to put aside their wary distrust of each other and, faced with a common problem, worked successfully together to solve it.

This urge towards constructive co-operation touches first the individual, then expands to the family, then widens to the flock, then at last in humanity becomes the shining ideal of universal brotherhood, carrying an incalculable heartening message of faith and hope. Wherever naturalists have peered deeply into the mysteries of nature's world, they have found the same moving message. Our human ideals are not visionary, not doomed to defeat. They are good biology.

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(Continued on page 6.)

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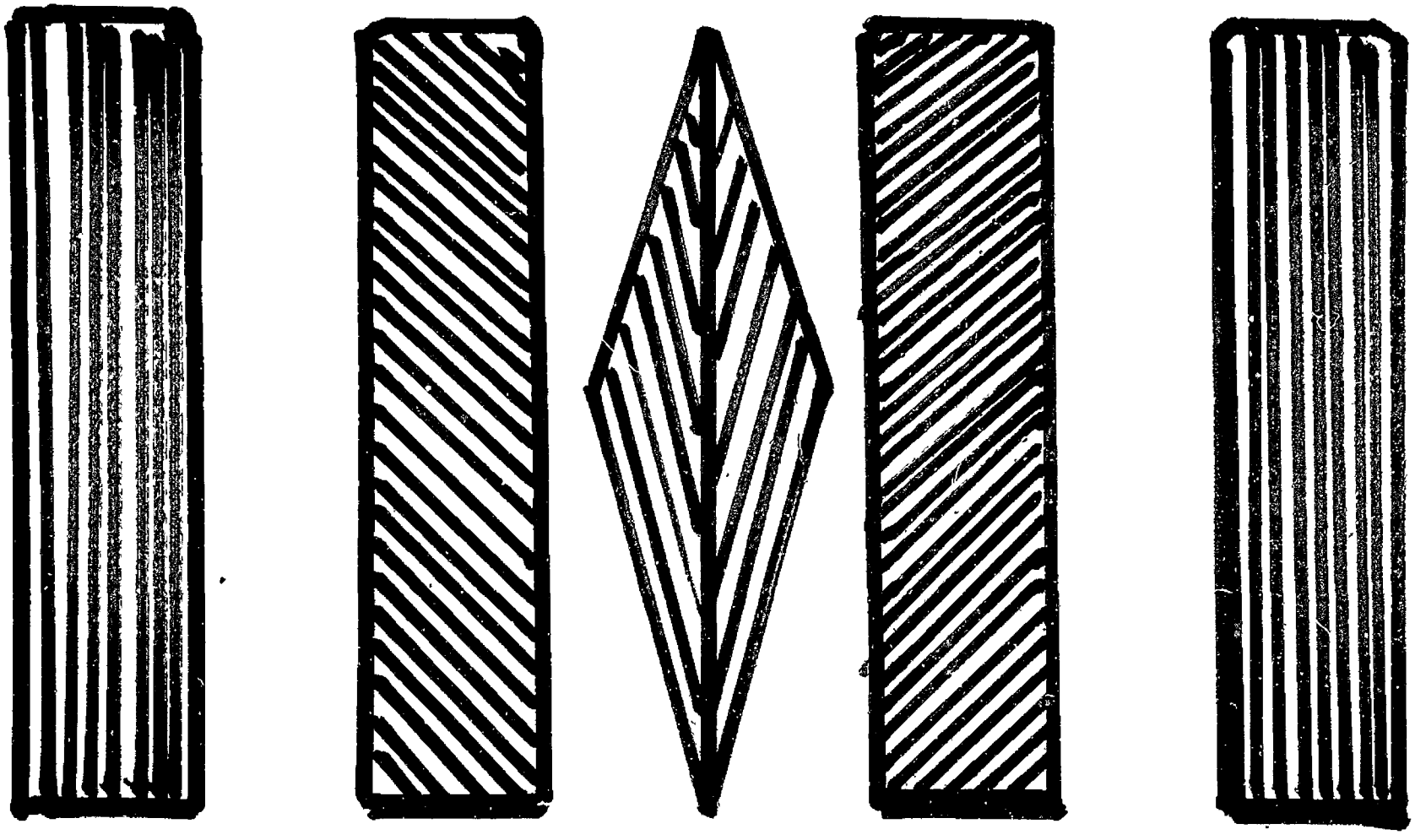

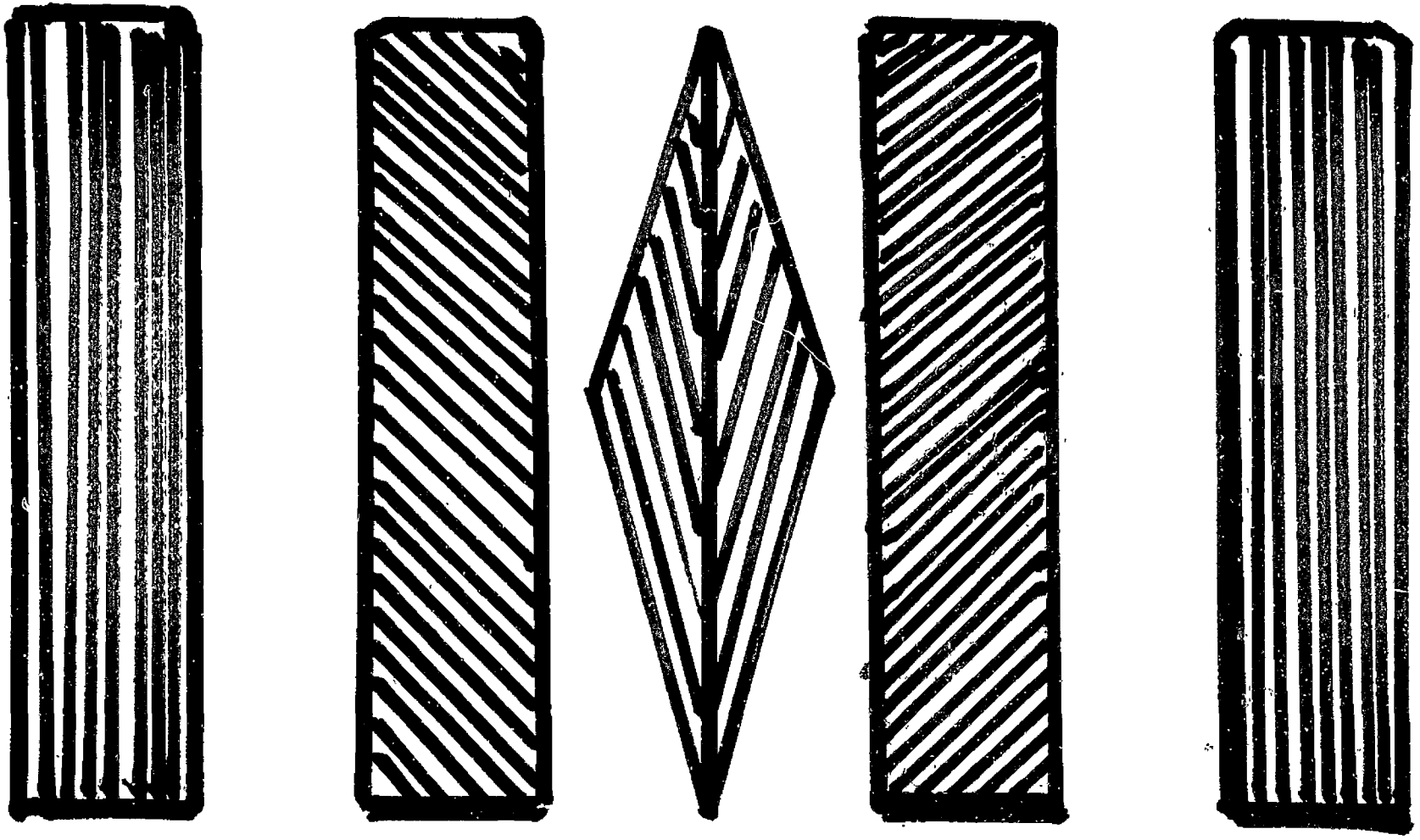

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INHERITANCE LAW

To

The Editor,
The 'Rationalist', Mysore.

Sir,

The Hindu Succession Bill is soon to come up for discussion before the Rajya Sabha and the Lok Sabha. It is not known what modifications have been made in the Select Committee stage. In any case it is proper that the following is duly considered by Parliament.

Under the Mitakshara System, at present, if a person inherits property from his peternal ancestors to the third degree, his sons, grandsons and great-grandsons also get equal interest in the inheritance, though they are not correctly heirs of the deceased ancestor, and whether they are already born or will be born after the inheritance falls. In other words, all the male descendants down to three generations are in effect heirs and not merely the son, and the son of a predeceased son. This is, as all know, by virtue of the doctrine of the right by birth.

Apart from adding numerous relations as simultaneous heirs of the first class, the more drastic change proposed in the bill is the abolition of the right by birth and making the simultaneous heirs not Coparceners in the sense it is used in Hindu law. The effect of this is that a grandson whose father is alive or a great-grandson whose father or grand-father is alive cease to get any interest in the inheritance—that is, they are removed out of the list of heirs as it were—, whereas a grandson whose father is dead and a great-grandson whose father and grand-father are both dead continue to be heirs and succeed as before, to the inheritance. There is absolutely no fairness in cutting off these few direct lineal male descendants,—after all, very few men live so long as to see three generations of male descendants. Particularly when a whole multitude of relations are newly added as simultaneous heirs of the first class without any intelligible principle of jurisprudence behind the classification, the omission of these near descendants appears to be as thoughtless as the new addition. Members of parliament should, therefore, seriously consider this and modify the list of symultaneous heirs of the first class by inserting the words "Son, grandson, and great-grandson.... (the rest as proposed in the Bill)" instead of "Son, son of a predeceased son, son of a predeceased son of a predeceased son ....". This will enable a person's male issue up to three generations who are conceived or born in the life time of the desceased ancestor to participate in the inheritance, depriving those who will only be born thereafter. This will be an acceptable via-media between the Mitakshara and the Dayabhaga systems of inheritance. This will not make the father the sole inheritor, nor perpetuate the right by birth, but do equal justice to all the male descendants left by the desceased who are equally dear to him.

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BETTER LIGHT, BETTER WORK,

The emphasis today is on the human being in industry. No longer are operatives regarded as machines which function satisfactorily irrespective of the conditions in which they work, for scientific investigation and the common experience of recent years have indicated very clearly that both the quality and quantity of output are improved by the provision of such amenities as can reasonably be made available. In other words, if people are made mentally and physically comfortable, they will do better work more willingly, and incidentally with less conscious effort.

Save in exceptional cases, work is primarily dependent on sight. Physical actions are preceeded and accompanied by work for the eyes —hard or easy work according to the conditions provided; mental reactions are very largely determined by what the eye sees. Therefore, it is obvious that any job for which vision is necessary cannot be done with individual maximum efficiency, so long as any restriction is imposed on the speed and accuracy with which the operator can gather the visual information he needs. Visual powers are variables depending within physiological limits and other conditions of lighting.

The level at which our latent visual capacities can actually operate varies with the stimuli intensities characterizing the field of vision and so with the prevailing conditions of lighting. This is so evident from one's common experience that no one would suppose for a moment that productivity in, say, watchmaking would be as good under the conditions of lighting usually available for the coalminor, as it would be with much better lighting. But, of course, it cannot be said that the watchmaker must and will be more productive with good sufficient and suitable lighting than he will be under bad conditions; only he can if he wills. Good lighting is only permissive but not compulsive of good productivity.

To a certain extent good lighting is an incentive as well as a direct improvement of the conventional efficiency of the visual system. Thus if what needs to be seen can, in fact, be seen confidently at a glance, instead of requiring prolonged or repeated inspection, time is clearly saved as well as visual effort and possibly spoiled work, with a resultant availability of time and energy for more encouraged production.

Good lighting tends to promote increased activity spontaneously as a physical expression of the feeling of well-being and invigoration which, other circumstances permitting, is commonly promoted by liberal environmental brightness.

However, in spite of protracted industrial experiments, it is surprising that it could be sometimes disputed that good lighting is significant incentive to workers. This is more so when one considers the fact that during the last war, there was a considerable drop in productivity with disincentive effect of environmental dimness where the distribution of light was confined to the lower parts of the interiors and the visual field above a working plane was surprisingly dark. One heard such work places aptly called 'dumps.'

The general responses which tend to be evoked by liberal ambilent brightness, namely, cheerfulness, alertness and motor-vivacity are all in favour of good productivity whether the kind of work concerned calls for casual seeing or for visual discrimination of the highest order.—Extracts from article in "Philips Light Bulletin.

The Rationalist

THE NEW CALENDAR

The Calendar Reform Committee appointed by Government of India has recommended that for all official purposes the Central as well as State Governments should use the 'Saka' era which astronomers all over the country had been using since 500 A.D.

It is suggested that the change over may take place from the Saka year 1878, Chitra 1 (March 21, 1956.)

The Committee has found that the continuance of different lunar calendars for different places is a relic of medieval practice, and observe that in these days of improved communication and free Press and Radio, there is not the slightest justification for continuance of this practice.

The Committee has therefore fixed up holidays for a central station (82 degrees 30 minutes East and 23 degrees 11 minutes North) which may be used for the whole of India. The dates of the festivals of the Hindus, Jains and Buddhists have been determined on this basis.

The Committee which was appointed by Government to "submit proposals for an accurate and uniform calendar for the whole of India, after examining the existing calendars which are being followed in the country at present and after a scientific study of the subject," has submitted its report to the Government of India. It is learnt that the copies of the report have been forwarded to the State Governments who in their turn are understood to be eliciting the opinion of public bodies and institutions on the report and the uniform list of holiduys suggested by the Committee.

It is learnt that the Central Government considers that the committee has given a scientific and unitary calendar which may be used as a source book for almanac makers in India.

In a note on the report of the Committee, the Government states India has been suffering from a calendar confusion which very often places the Centrl and State Governments in difficulty. For critical purposes India has been using the Gregorian Calendar since 1757. This calendar on account of historical reasons attained the status of a world calendar and is used all over the world. There is a proposal sponsored by India before the UNO to replace the Gregorian Calendar which is inconvenient and unscientific, by a new World Calendar. But this can be decided only by international agreement.

Though India is a secular State, the Central Government and the State Governments have to declare a number of holidays in advance. These holidays are of four different kinds: 1. Holidays given according to the Gregorian Calendar, (e.g. Mahatma Gandhi's Birthday). These present no problem to any Government; 2. But there are other holidays which are given according to the position of the Sun; 3. Others which are given according to the Luni-Solar calendar and 4. Holidays for Moslems and Christians.

It is the class of holidays under categories 2 and 3 which are the most numerous, and the calculations of their dates are done by astrologers who act as consultants to each State. In making these calculations for the positions of the sun and the moon in advance, which is technically known as compiling the Ephemerides, the formulae given in ancient and medieval astronomical treatises, are used with corrections. But these formulae even with

corrections are incorrect and the formulae used from different astronomical treatises sometimes give different dates and moments for religious festivals and observances. It therefore not infrequently happens that according to different schools of astrologers the same festival falls on different dates in different parts of India and on different dates even in the same City. This causes a problem for every Government.

In order to do away with the confusion, the Government of India appointed the Calendar Reform Committee with the following terms of reference: "After examining the existing calendars which are being followed in the country at present and after a scientific study of the subject, submit proposals for an accurate and uniform calendar for the whole of India."

In accordance with its terms of reference, the Calendar Committee has made a scientific study of the different Hindu calendars followed in India and has evolved a unitary calendar which can be used in all parts of the country for observance of Hindu religious rites as well as for civil purposes by the public.

Calendars are based partly on science which nobody is permitted to violate and partly on conventions which are man-made and vary from place to place. The Indian calendars put up by almanac-makers commit the violation of the following principles of science:

They take the length of the year to be 365·258756 days as given by the Surya Siddhanta in about 500 A.D., while the correct length of the tropical year which alone can be used according to the Surya Siddhanta and modern astronomy, is 365·242196 days. As the Surya Siddhanta value is still used in almanac-making, the year beginning is advancing by ·01656 days per year, so that in the course of nearly 1,400 years the year's beginning has advanced by 23·2 days, with the result that the Indian solar year, instead of starting on the day following the vernal equinox (i.e. March 22 as prescribed in the Surya Siddhanta) starts on April 13 or 14. The situation is the same as happened in Europe due to the acceptance of 365·25 days as the length of the year in the time of Julius Caesar, the Christmas preceding the winter solstice by 10 days by 1582 A.D., and when the error was rectified by the promulgation by Pope Gregory XIII by which Friday, October 15, and new leap year rules were introduced.

Unlike Europe, where the Pope in the medieval times possessed an authority which every one in Catholic Europe obeyed, India had a multiplicity of eras and year beginnings due to her history during the years 500-1200 A.D. But for calendaric calculations, our astronomers all over India have been using only the Saka era since Aryabhatta (500 A.D.) and in local almanacs, other eras are simply imposed on it.

The Caledar Committee has, therefore, recommended,

1. That for all official purposes, the Central as well as State Governments should use the Saka era along with the civil calendar proposed by the Committee. It is suggested that the change-over may take place from the Saka year 1878, Chitra 1 (1956, March 21). If this is accepted, the last month of the year 1877 Saka the solar Phalguna which has a normal length of 30 days, will have an extra number of 6 or 7 days.

2. The Calendar Committee has devised a solar calendar for all-India use. in which it has been proposed to give up the calculations of the Surya Siddhanta in which the solar months vary from 29 to 32 days.

The new solar calendar, explain the Committee, has been followed in fixing up the dates of festivals which follow the solar motion.

3. The Lunar festivals: Before the rise of Siddhanta Jyotisha (400 A.D.) India used only the lunar calendar and most religious festivals

(e.g. Janmashtami, the birthday of Sri Krishna) used to be fixed up by the lunar calendar which used only *tithi* and *Nakshatra*. The Calendar Committee could not find out any way of cutting off the lunar affiliation short of a religious revolution and has, therefore decided to keep them. For this purpose, the lunar year is to be pegged on to the Solar year by a number of conventions. The Committee has adhered to the ancient conventions as far as possible. But the erroneous calculations of *tithi* and *nakshataas* have been replaced by modern calculations given in the nautical almanac and modern ephemerides, and the religious holidays have been fixed for the central station of India.

The present practice is to calculate the *tithi* for every locality and the result is that the same *tithi* may not occur on the same day at all places. The Calendar Committee had found that the continuance of different lunar calendars for different places is a relic of medieval practice when communication was difficult and the printing press did not exist and astrologers of each locality used to calculate calendar for that locality based on Siddhantic rules and used to proclaim it on the first day of the year to their clients In these days of improved communication and free press and radio, there is not the slightest justification for continuance of this practice and the Committee has fixed up the holidays for a central station (82 degrees 30 minutes E. 23 degrees 11 minutes N.) which may be used for the whole of India. The dates of festivals of the Hindus, Jains and Buddhists have been determined on the above basis.

4. Every State is directed to look up to the dates of festivals for five years as given in the report and give its opinion as to whether it accepts these days.

The Calendar Committee has justified its recommendations in part 'C' of its report which is a history of the calendar in all countries of the world, except China and a review of the Indian calendar from Rig-Vedic to Siddhanta Jyotisha times.

If necessary, the State Governments may seek co-operation from the Ephemeris Committee in their deliberations while arriving at their decision.

The Central Government considers that the Calendar Committee has given a scientific and unitary calendar which may be used cs a source book for almanac makers in India. The Calendar Committee have no intention of interfering with local rites and festivals and other details given by the *Panchang*-makers but they would certainly recommend that the calculation of *tithis* and *nakshatras* given in the Report of the Calendar Committee be used as a skeleton on which other matters may be superposed.

The Committee have suggested the following holidays for Madras State for the year 1956-57: Indian New Year's Day—March 22; Independence Day August 15; Mahatma Gandhi's Birthday—October 2; English New Year Day—January 1; Bhogi—January 12; Pongal—January 13; Mattu Pongal—January 14: Republic Day—January 26; Mahavisuva Day—March 21; Avani Avittam—August 21; Sri Jayanti—August 29; Vinayaka Chaturti—September 8; Narayana Gurudev Birthday—August 22; Mahalay Amavasya—October 3; Ayudha Puja—Ooctober 11-14; Diwali—November 1 and 2; Vaikunta Ekadasi—Jan. 12; Mahasivaratri—February 27; Good Friday—March 30; Christmas Day—Dec. 25: Id-ul-fitr—May 12: Id-us-suha (Bukrid)—July 19; Muharam—August 18; and Id-e-milad—October 17.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

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Director.

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